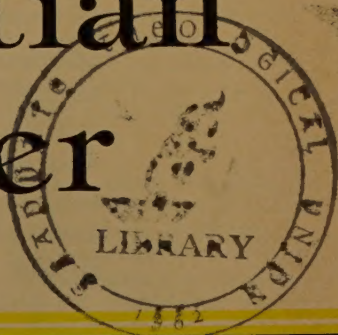


# Christian Order



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My deepest thanks to  
all those who have  
received reminders  
these past three months  
and responded so  
generously. I am deeply  
grateful.

—*Paul Crane, S.J.*

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### If You Change Your Address :

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

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# Christian Order

EDITED BY

Paul Crane SJ

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## Church and W.C.C.

THE EDITOR

IN too many Catholic pulpits and on too many platforms in this country, unwarranted emphasis is laid on secular and humanitarian causes seemingly for their own sake and as primary objectives of Catholic concern. This should give little cause for surprise. Secularism has made its way steadily into clerical and religious ranks in the wake of the Vatican Council. That which is supernatural and transcendent has been made to yield to its thrust and made its way out. Small wonder, under the circumstances, that clerical concern should tend to be with secular causes—the bomb and all that—seemingly for their own sake and with little reference to the supernatural.

Under the circumstances, it is hardly to be wondered at that, in this country, the Catholic Church, whose call to external activity is increasingly secularized, should have been — and, at the moment of writing, should still be — considering membership of the World Council of Churches, whose overriding concern is that of secular ecumenism. What this calls for is the unity of all men, irrespective of religious belief, in pursuit of a common secular humanitarianism, seen, in its turn, as the overriding creed that will absorb eventually all other religious — and, indeed, non-religious — beliefs within the new faith of the future in



which all, Christian and non-Christian alike, will share; no more and no less than a common concern for mankind. Not for Christ's sake, it may be added, though this is not stressed; but simply for the sake of man himself. The end result can only be idolatry; the worship of false gods.

This is the truth of the matter; the pitiless welfare secularism, which discards or, at least, disregards the supernatural, can only end by making man — who is nothing without the supernatural — its slave. Not, perhaps, in so obviously brutal a matter as the Soviet System has done; but in every way as effectively, if not, indeed, more so. The vision is of men conditioned to an ersatz paradise, imposed through democratic centralism under the impulse of an ersatz substitute—faith, which is out of touch with their true human longings because totally out of touch with God. The words of Alexis de Tocqueville come to mind :

"I seek to trace the novel features under which despotism may appear in the world. The first thing that strikes the observation is an innumerable multitude of men all equal and alike, incessantly endeavouring to procure the petty and paltry pleasures with which they glut their lives . . . Above this race of men stands an immense tutelary power, which takes upon itself alone to secure their gratifications, and to watch over their fate. That power is absolute, minute, regular, provident and mild. It would be like the authority of a parent if, like that authority, its object was to prepare men for manhood; but it seeks, on the contrary, to keep them in perpetual childhood; it is well content that the people should rejoice, provided they think of nothing but rejoicing. For their happiness such a government willingly labours, but it chooses to be the sole agent and only arbiter of that happiness; it provides for their security, foresees and supplies their necessities, facilitates their pleasures, manages their principal concerns, directs their industry, regulates the descent of property, and sub-divides their inheritance—what remains, but to spare them all the care of thinking and all the trouble of living ?"

This is what world government inspired by the bogus world faith of the World Council of Churches would mean,

if ever it saw the light of day. Secular ecumenism breeds the secular state and vice versa: the interaction between them is that of a boomerang. Bishops not only of the Catholic Church in the United Kingdom, but everywhere, should see the invitation extended to the Catholic Church by the World Council of Churches for what, in the last analysis, it is — no less than a call, however unwittingly made and however beneficently, to the threshold of Huxley's *Brave New World*.

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Dear God,  
be good to me;

The Sea  
is so wide,

And my boat  
is so small.

*Breton Fisherman's Prayer.*

We are pleased and privileged to reprint, as a series of articles, five short addresses given by Penelope Turing, a member of the Anglican Church, at an Anglican Retreat held at Neale House, East Grinstead on 21st, 22nd and 23rd of November, 1980. Readers will recognise in these addresses a distillation of all that is best in the belief and outlook of many fine Anglicans in this country. This series of articles is most warmly recommended to readers.

# The Ministry of Women in Life

*(Addresses given by Penelope Turing at a Retreat  
held at Neale House, East Grinstead,  
on 21st 22nd and 23rd November, 1980)*

## I: THE GIFT OF WOMANHOOD

WE come here today to join in a great adventure, an adventure with God. We the participants—apart from the priests who are with us—are all alike in one thing: we are all women. And I have only one reason to be here leading us—the fact that I am a very ordinary woman of this world in which we all live, in this age, at this time. My experiences are those of very many. As best I can I try to be a servant of God, offering to him my life and efforts and failures within the framework of my friends, my parish, my profession. For more than fifty years I have lived and loved, sinned and repented, failed and sometimes succeeded in the race that we must run here.

I ask your prayers to sustain me and to help me to be worthy to be a vehicle of God's Will, here in these quiet days, that he may reveal to each of us a deeper knowledge



of his love and presence and his personal direction in our lives. Help me in this adventure, that this little ship's company may launch out fearlessly on the sea of faith.

"And Mary said, Behold I am the handmaid of the Lord: let it be to me according to your word."

Mary was a woman. Make no mistake about that, with all the reverence that is offered to her. The purest and most obedient of all women, but a human woman for all that, like the rest of us. For God required neither less nor more to bring the uncreated Godhead into time and space; to clothe in flesh the eternal Lord.

One woman. Like us.

In the modern world so much time is spent in trying to prove that everybody can do everything. That women can drive buses and men can embroider. In most cases we can interchange in the jobs and arts of life, but that does not always mean it is basically a good thing.

What the media calls unisex is very dull, isn't it? And we are apt to lose sight of the great truth that men and women have always been and always will be different, gloriously different, in mind and spirit and nature as well as the mechanism of the body. God made this difference, so presumably he knew what he was doing. And the difference is something which will cause us delight, interest, problems, criticisms, joys, dangers and sorrow all our lives. All our lives; it doesn't get particularly easier as one gets older. This is God's will for us: to serve and love him in a thousand ways, as women.

We are called first to be women. Not to be all-purpose persons coddling our ego, though equipped to co-operate in procreation if we decide to try it. To be women. There is not one who does not receive the message of an angel from time to time. Not one of us, with all our sins, the blackness of our past or the flabbiness of our present, who is safe from that call. And though we bow in wonder before the immaculate act of the Incarnation, that great moment of history and eternity, yet Christ sends his Holy Spirit into our individual beings, women and men, so that each of us bears the living Holy God within our hearts, within our bodies. And God waits for us to answer as Mary did, that the Will of God shall not miscarry by us but be delivered in the meaning of our lives.



Let us look at the special equipment that we have, the ways in which we, in general, differ from men. We shall probably not agree fully here. Every individual is unique, the ingredients are mixed in different proportions, there are exceptions always. But if we look around us at the women we know and into ourselves I think we shall see certain things.

Women are generally more patient than men. Often they have more endurance, physically and mentally. They are more sympathetic. These things are not by accident. They are more interested in detail. They are or should be more tender and sympathetic. These things are not by accident. They stem from the fact that woman is the feeding, cherishing, sustaining partner in creation. And that is true in work or home, in industrial projects or teaching as well as bringing a child to birth.

But we have our weaknesses too. We must not be blind to them. It is often more difficult for a woman to take a broad unbiassed view of any issue because we are more concerned with the detail, with the individual case. Not very many women are interested in abstract questions or values. Very often we are fighters, and good fighters too. And we are more emotional, more readily sorry for ourselves, much more afflicted with depression. Think for a moment how many women you have known who complained of depression in the past year, and how many men.

These things make us neither superior nor inferior to men but essentially complementary, the one to the other, in all things. Let us remember this as we pray for God's guidance in our ministry.

And let us ask to be freed from inhibitions and self-assertion. If Eden was a peaceful place before Eve was conned with the apple, the relationship between the sexes was also more peaceful and enjoyable before the apple of women's lib. was passed from mouth to mouth and sometimes fermented into a liquor of madness.

God has called us to be women. And it is an honour and a glory. As he has called the women of his flock, of the Church, down the ages. Christ did not call them to be apostles, but he respected and honoured and loved them in their lives, in their setting.

How many of his recorded miracles were performed in response to the faith of women? They often seem to have had less fear in approaching him because they possessed more simple love and reverence. Love and reverence and trust. How often the early Church was supported and sustained by women, as women. All through history women have started religious orders, have been acclaimed and canonized not by demonstrating against men but by serving God as women. As women. By doing the things men cannot do, are not meant to do. By revealing that part of creation which is entrusted to us.

Julian of Norwich, one of the great mystics of the Middle Ages, was a woman, and in her revelations spoke of the Motherhood of God as Wisdom. There is a part of the Wisdom of God which may be expressed through his special creation of women.

Dear Father of mankind, open our hearts and our understanding to your will for us. Come into the very depth of our nature, and show each one of us your call, according to the gifts you have given us, and the grace you bestow on us, through Jesus Christ our Lord. Amen.

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“Vatican II made it clear that the faithful have a duty to collaborate in assuring the truth of the Catholic Faith”.

Cardinal Luigi Ciappi,  
personal theologian to  
Pope John Paul II.

Reference throughout this article which deals with a most vital field within the Catholic Church today, is to the American scene. Readers will recognise that it is capable of application well beyond the United States. What it does is to high-light in a particular area of the Catholic Church, what is in fact a general and far-reaching tragedy. Acknowledgements and thanks to *The Wanderer*.

# The Great Shortchange

CHARLES E. RICE

THIS is the Age of Consumer Protection. Before you buy you are entitled to full disclosure and truth in labelling. If your car turns out to be a lemon you may be entitled, often through the courtesy of a federal court, to a recall to fix the defect. And so on. But in Catholic higher education, in one major respect, consumer protection is back in the McKinley era.

In the arts and sciences, there is an obvious commitment by all universities to teach according to the norms of truth proper to those disciplines. But in the teaching of theology in most Catholic universities, there is no comparable commitment. If a student or his parents learn, after his graduation, that he has not the foggiest idea of what the Church teaches or why or how, there is no recall and no rebate. What they paid for they didn't get. They are shortchanged. The prevailing rule appears to be *caveat emptor*—let the buyer beware. Simply put, the problem is that Catholic universities in this country do not undertake to provide systematic teaching about God in accord with His Revelation as interpreted by the Church He founded.

## *The Aims of Catholic Education*

The first question is: What are Catholic students and their parents entitled to expect from Catholic higher education? Pope John Paul II, in his Oct. 7th, 1979, address at

the Catholic University of America to the presidents of Catholic universities and colleges and other scholars, addressed himself to "all the Catholic universities, colleges, and academies of post-secondary learning in your land, those with formal and sometimes juridical links with the Holy See, as well as all those who are 'Catholic'." The Pope specified these aims that must be pursued by all Catholic universities :

**First**, "A Catholic university or college must make a specific contribution to the Church and to society through high quality scientific research, in-depth study of problems, and a just sense of history, together with the concern to show the full meaning of the human person regenerated in Christ, thus favoring the complete development of the person.

**Second**, "the Catholic university or college must train young men and women of outstanding knowledge who, having made a personal synthesis between faith and culture, will be both capable and willing to assume tasks in the service of the community and of society in general, and to bear witness to their Faith before the world."

**Third**, "to be what it ought to be, a Catholic college or university must be set up, among its faculty and students, a real community which bears witness to a living and operative Christianity, a community where sincere commitment to scientific research and study goes together with a deep commitment to authentic Christian living."

It is impossible, however, for a Catholic university to fulfill any of these missions unless it transmits to its students a knowledge of, and appreciation for, the truths of the Catholic Faith. This cannot be done, however, without adherence to the proper methods by which those truths can be known. In its *Dogmatic Constitution on Divine Revelation*, the Second Vatican Council said, "the task of authentically interpreting the Word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised by the Pope and the bishops in union with the Pope, as the Second Vatican Council made clear.

In *Sapientia Christiana*, the Apostolic Constitution on Ecclesiastical Universities and Faculties, issued April 15th,



1979, Pope John Paul II said that, "true freedom in teaching is necessarily contained within the limits of God's Word, as this is constantly taught by the Church's *Magisterium*. . . likewise, true freedom in research is necessarily based upon firm adherence to God's Word and deference to the Church's *Magisterium*, whose duty it is to interpret authentically the Word of God."

### *All Must Adhere to the Magisterium*

*Sapientia Christiana* technically applies only to ecclesiastical universities, such as the Catholic Universities of America, which have formal juridical ties to the Church. Catholic universities in the United States, such as Notre Dame, Georgetown, Fordham, etc., are not formally tied to the Church. Notre Dame, for example, is a civil non-profit, educational corporation operating under the law of Indiana and governed by a lay-dominated Board of Trustees. Nevertheless, universities of this sort describe themselves as Catholic. Moreover, the Pope, in his address at Catholic University, stressed the duty of *all* Catholic universities and colleges to adhere to the teachings of the *Magisterium* of the Church :

"If then your universities and colleges are institutionally committed to the Christian message, and if they are part of the Catholic community of evangelization, it follows that they have an essential relationship to the Hierarchy of the Church. And here I want to say a special word of gratitude, encouragement and guidance for the theologians. The Church needs her theologians, particularly in this time and age so profoundly marked by deep changes in all areas of life and society.

But all true theological scholarship and, by the same token theological teaching, cannot exist and be fruitful without seeking its inspiration and its source in the Word of God as contained in Sacred Scripture and in the Sacred Tradition of the Church, as interpreted by the authentic *Magisterium* through history (cf. *Dei Verbum*; 10). True academic freedom, must be seen in relation to the finality of the academic enterprise, which looks to the total truth of the human person. The theologian's contribution will be enriching for the Church only if it takes

into account the proper function of the bishops and the rights of the faithful. It devolves upon the bishops of the Church to 'safeguard the Christian authenticity and unity of faith and moral teaching, in accordance with the injunction of the Apostle Paul: 'Proclaim the message and, welcome or unwelcome, insist on it. Refute falsehood, correct error, call to obedience. . . ' (II *Tim.* 4:2). It is the right of the faithful not to be troubled by theories and hypotheses that they are not expert in judging or that are easily simplified or manipulated by public opinion for ends that are alien to the truth. On the day of his death, John Paul I stated: 'Among the rights of the faithful, one of the greatest is the right to receive God's Word in all its entirety and purity. . . ' (Sept. 28th, 1979). It behoves the theologian to be free, but with the freedom that is openness to the truth and the light that comes from faith and from fidelity to the Church."

"This is your identity," concluded the Pope :

"This is your vocation. Every university or college is qualified by a specific mode of being. Yours is the qualification of being Catholic, of affirming God, His Revelation, and the Catholic Church as the guardian and interpreter of that Revelation. The term 'Catholic' will never be a mere label, either added or dropped according to the pressures of varying factors." Moreover, "an undiminished dedication, to intellectual honesty and academic excellence are seen, in a Catholic university, in the perspective of the Church's mission of evangelization and service. This is why the Church asks these institutions, your institutions, to set out without equivocation your Catholic nature."

### *The Mind of the Church*

More recently, on Feb. 24th, 1980, Pope John Paul II addressed the Council of the International Federation of Catholic Universities of Europe and said that "as for theological research properly speaking, by definition it cannot exist without seeking its source and its regulation in Scripture and Tradition in the experience and decisions of the Church handed down by the *Magisterium* throughout the course of the centuries. . . It is in this sense that Catholic universities must safeguard their own character."

It is obvious from the foregoing that, if students who attend Catholic universities are entitled to anything, it is to have the truths of the Faith taught according to the mind of the Church. Yet there is no general commitment of this sort by Catholic universities in this country. This has been true at least since 1967, when the presidents of the leading Catholic universities in the United States issued their statement on "The Nature of the Contemporary Catholic University", in which they said, "To perform its teaching and research functions effectively the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself. . . There must be no theological imperialism; all scientific and disciplinary methods and methodologies must be given due honor and respect". The Catholic universities, the Bishops of the United States, and Vatican officials are now working on a definition of the relation between the Catholic university and the teaching authority of the Church. We are entitled to hope that they will agree on a commitment in accord with the teachings of the Pope as outlined above. As yet, however, there is no such commitment.

### *A Lack of Basic Philosophy*

This writer has made no survey and has no illusions about the scientific accuracy of his observations. Nevertheless, there are some conclusions about Catholic education which I believe are widely shared and generally valid. On the one hand, Catholic college graduates today, in a real sense, tend in some ways to be more interested in their Faith and more concerned about it than were the generations of ten or 20 years ago. On the other hand—to reach the point of this article—Catholic undergraduate students and graduates today, through no fault of their own, tend to be intellectual basket cases in terms of their knowledge of the Faith and of basic philosophy. I emphasize that this is not the fault of the students and I am not singling out any particular school. Rather, I believe the following observations are too often true of Catholic college students and recent graduates generally in this country :

1. They are ignorant of the details of basic Catholic doctrine. This cannot be blamed primarily on the colleges

but rather on the catechetics prevalent at the elementary and secondary levels. Nevertheless, it is a shortcoming that will be unlikely to find a remedy in the contemporary Catholic college.

2. They fail to comprehend the distinction between objective wrong and subjective culpability. Whether the wrong is bank robbery or contraception, subjective culpability depends on elements of knowledge and will apart from the fact that the act itself is an objective wrong. Routinely, and depressingly, students and graduates of Catholic colleges tend to believe that it cannot be said that a given act is always objectively wrong. Because a practicing homosexual, for example, may have psychological problems that reduce or even eliminate his culpability, the tendency is to conclude that the act itself cannot be said to be wrong. One result of the failure to grasp the objective wrong-subjective culpability distinction is an exaggerated personalism, especially with regard to sex.

3. They have a virtually unrelieved ignorance of scholastic philosophy. St. Thomas Aquinas, in the words of Pope Paul VI, "holds the principal place" among the Doctors of the Church. Quoting Aquinas' statement, "Philosophy is not studied in order to find out what people may have thought, but to discover what is true", Pope John Paul II said, "The reason why the philosophy of St. Thomas is preeminent is to be found in its realism and its objectivity; it is a philosophy of what is, not of what appears" (Address of Nov. 17th, 1979, commemorating the 100th anniversary of Pope Leo XIII's encyclical *Aeterni Patris*). Yet Catholic college students and graduates today are generally ignorant of Aquinas. They tend to be more familiar with pop philosophers whose names they will remember only with difficulty in ten years. There is an ignorance of epistemology — the science of knowing — a failure to comprehend that the mind really can attain to certain truth. I believe more than a few Catholic college students and graduates are sure that, apart from sense impressions, they cannot know anything with certainty. "Can you know anything for sure?" "No." "Are you sure about that?" "Yes." Generally, they pick this up, not in the bars, but in the classrooms.



4. They have a mistrust of the "institutional Church", combined with a surprising gullibility as to the claims of trendy theologians, especially if the latter happen to be outgoing, friendly, and soft on the moral norms governing such things as contraception, divorce, and premarital sex.

These deficiencies have gotten worse, I believe, in the past ten years since the colleges have been turning out graduates imbued with the "spirit" of Vatican II as interpreted by theologians who are not loyal to the teachings of the Church. But the enumeration of these shortcomings does not detract from the fact that in some ways the faith of Catholic students today is stronger than it was. I believe they care more for the application of their Faith and, at least at some Catholic colleges, there is a strong Catholic presence in which a rich sacramental life is readily available to any student who desires it. My reservation concerns the failure of Catholic colleges to provide the intellectual formation to which their students are entitled. "You shall love the Lord your God with all your heart, and with all your soul, and *with all your mind*" (Matt. 22:34-37) (emphasis added).

### *Truth in Labelling*

I offer a modest proposal. The statement of Pope John Paul II at Catholic University clearly means that, in their teaching, theologians should adhere to the teaching of the Church as proclaimed by the authentic *Magisterium*, that is, by the Pope and the bishops in union with the Pope. As the Pope stated, "It is the right of the faithful not to be troubled by theories and hypotheses that they are not expert in judging or that are easily simplified or manipulated by public opinion for ends that are alien to the truth." This can be applied to college students who are entitled not to be confused by aberrant theories when they lack the theological and philosophical background to evaluate them properly. But it would be useless for me to propose simply that Catholic colleges stop teaching off-the-wall theology and philosophy. There are too many off-the-wall practitioners of those arts and the issue of academic freedom would be raised. The enforcement of orthodoxy in teaching is the work of the Pope and the bishops. Instead, I propose

for the time being merely that all colleges which call themselves Catholic should, at least, practice truth in labelling. If they have courses which do provide a systematic foundation in Catholic theology and the philosophy of St. Thomas Aquinas — and if those courses are taught by professors who personally believe what the Church teaches — let those schools label those courses so the parents will be able to know what they are getting. If they do not have such courses, taught by such professors, let them say so to the students and their parents before they enrol the students.

I suspect that most parents who send their children to Catholic colleges hope that they will obtain a solid foundation in philosophy and in Catholic theology. But it is a game of Russian roulette. Unless—as rarely happens—they know the courses and professors in advance, they have no assurance that they will get what they are paying for. What they are entitled to get in any college that calls itself Catholic, are sound courses in Catholic theology and scholastic philosophy taught by professors who personally believe what the Church teaches. If a college cannot offer at least that—and label it—that college should cease to call itself Catholic when it solicits money from the alumni and the public. Until they are willing to—or are compelled to—obey the Vicar of Christ, “Catholic” colleges and universities should at least practise truth in labelling with the students and their parents.

“In the course of the day the faithful should not omit to visit the Blessed Sacrament, which, according to liturgical laws must be kept in the churches with great reverence in the most honorable location. Such visits are a proof of gratitude, an expression of love, an acknowledgement of the Lord’s Presence”.

—Paul VI, *Encycl. Mysteriorum Fidei*

**This article by Denzil Galvin, founder member of Pro Fide and original National Committee Member, places before readers in temperate, balanced and very clear language the reason why, at present, there cannot be union and communion between the Catholic Church and the Church of England. Acknowledgements to the Pro Fide Newsletter. Enquiries to the Secretary, 7 Bingham Road, Croydon CRO 7EA, UK.**

## **Reasons Preventing Union and Communion Between the Catholic Church and the Church of England**

**DENZIL GALVIN**

**A**LL Christians must welcome how in recent times the old prejudices and dissensions which divided the Churches have given way to a new spirit of tolerance and understanding based on the fundamental beliefs in the Godhead and the Gospel we all hold in common. There is everything to be said for the Churches to co-operate at national and local levels in defence of Christian spiritual and moral values against the inroads of a secular and often amoral humanism.

If the primary requirement for a true ecumenism is a spirit of charity and hope, then the next most important ingredient is clarity. The first principle to be held and applied by Catholic ecumenists is a clear understanding of the differences which mark out the Catholic Church from other Christian bodies. The Catholic ecumenist must be convinced of this primary act of faith — that the Roman Church is the one, true, visible communion founded by Christ. This is not to retreat into a rigid theological corner, but to establish a base from which only genuine ecumenism can advance.

The impression so often given by our euphoric English Catholic ecumenists, who so want to minimise the doctrinal and moral differences between Catholics and Anglicans with future inter-communion in view, is their apparent lack of a professed faith in the unique position of the Roman Church as the Christ-given depositary and expounder of God's revelation as expressed in her doctrinal and moral teaching.

### *The Basic Historical Argument*

The point often overlooked by over-ardent Catholic ecumenists is the basic historical argument against any union or form of inter-communion between Rome and Canterbury. It is therefore most relevant to see what eminent non-Catholic historians have to say about the true origins of the Church of England. Before the Reformation under the Tudors, the English Church (*Ecclesia Anglicana*) had in Rome the source and centre of its unity. Under Henry VIII a new statutory body—the seed of the modern Anglican Church—was created by the Parliaments of 1531-1536. This fundamental cleavage with the past is underlined conclusively by perhaps the greatest English historian on constitutional history. Professor Holdsworth O.M., in his definitive *History of English Law* (1922), wrote:

“The Tudor settlement of the relations of Church and State was a characteristically skilful instance of the Tudor genius for creating a modern institution with a medieval form. But in order to create the illusion that the new Anglican Church was indeed the same institution as the medieval Church, it was necessary to prove the historical continuity of these two very different bodies. When this argument had been put forward in a statutory form it became a good statutory root of title for the continuity and catholicity of this essentially modern Church of England”.

The greatest living historian of Tudor England, Professor G. . Elton, writes in his book *England under the Tudors* (1955):

“The Henrican Reformation and the creation of the Royal Supremacy turned the Church in England (the provinces of the universal Church lying in England) into



the Church of England. The term *Ecclesia Anglicana* meant all the clergy and spirituality in England, and not—as it did after the Reformation—a separate ecclesial institution called the Church of England. The creation of the Royal Supremacy and of the Church of England are fundamental breaks with the past. The Elizabethan settlement created a Church Protestant in doctrine, traditional in organisation and subject to Parliament.”

### *Bricks and Mortar Continuity*

Thus, when the Archbishop of Canterbury, on welcoming Pope John Paul II in his cathedral, presented himself as the successor of St. Augustine of Canterbury, he was not exactly correct; nor was his implication that the Church of England was the heir to the medieval English Church. The English bishops who had fallen into schism under Henry VIII, were restored to full Catholic orthodoxy by Cardinal Pole, the Papal Legate, when Mary Tudor came to the throne. When her successor, Elizabeth I, re-imposed the Protestant religion, the bishops resigned rather than accept the new situation. The Protestant-minded clergy who replaced these bishops, and who took over the ancient cathedrals and churches, are, therefore, the true precursors of the Anglican Church of today. Newman, after his conversation, wrote that the only link the Church of England had with the past was “bricks and mortar continuity”.

Rome kept alive the authentic religious links with the old Church by appointing vicars-apostolic during the penal times and eventually *restored* the English hierarchy in 1850. If further proof were needed that the present Catholic Church in England is the true successor of the medieval *Ecclesia Anglicana*, then one has only to look at that well-known plaque in our Westminster Cathedral that lists the names of the head of the Roman Church in England from St. Augustine to Cardinal Hume.

Thus it can be seen that the Elizabethan religious reformation set the seal on the Protestant character of the Church of England. The whole intention of the reformist clergy was to abolish the notion of a sacrificial priesthood and eucharist in the new liturgy. That is why all the altars and tabernacles were destroyed in churches throughout

England as they were too suggestive of a sacrificial rite and the Real presence. During the 19th century High Church Anglicans sought to impart a "Catholic" interpretation to their Church's doctrines (as if there had been no break with the past) but their claims were repudiated by the Anglican bishops. It was this rejection of "Catholicity" by the bishops that finally convinced Newman of the inherent Protestantism of the Church of England and led to his conversion. Today the "Catholic" wing of the Anglican Church is in a more dominating position but remains basically a school of thought. Many of its "Catholic" beliefs are rejected by the Modernist and Evangelical sections of that communion.

### *Ambiguity of Agreed Statements*

Against such a background of the historical and doctrinal roots of the Church of England, ARCIC's Agreed Statements on the Eucharist, Ministry and Authority have to be seen in their true perspective. The Anglican attempts to infuse "Catholicity" into their interpretations of these subjects is worded so ambiguously as to make their Statements meaningless when judged against Roman Catholic norms. For the Catholic contributors to the Statements to lend themselves to this common ambiguity, again fails to meet Roman Catholic norms.

For instance, that great liturgical scholar, the late Dom Knowles, found the Agreement in the Eucharist deficient because he said "the full and entire Catholic doctrine of the Sacrifice of the Mass, an essential part of the Eucharist, is not mentioned in the Statement". Logically his verdict also applies to the Statement on the Ministry because the authentic Catholic doctrine of a sacrificial priesthood linked with the Mass is likewise buried in ambiguous language.

In the Agreed Statement on "Authority in the Church" the nature of papal primacy and power is so hedged around with dilutions and provisos as to make it meaningless, as representing the true Catholic understanding of a divinely mandated Petrine office and jurisdiction. Take the question of papal infallibility in the context of "union" between the Catholic and Anglican Churches. Anglican leaders are prepared to accept a papal primacy on the basis of *primus*

*inter pares* for the sake of union between the two Churches. But one cannot have a situation where the world's 700 million Catholics accept the full doctrine of papal infallibility as intrinsic to their Faith and at the same time expect Rome to partition off and devalue that doctrine to make it acceptable to Anglicans as their price for unity. In any case such a diluted papal primacy would only have a cosmetic control over the divergent theologies in the Anglican Church.

Apart from the doctrinal and historical considerations—how could the Roman Church, with its magisterial teaching on the moral law and conduct, enter into communion with an Anglican Church which permits divorce and in future may well allow women priests, and where many of its members are free to condone birth control, abortion, and sterilisation—practices condemned by Rome? How could the Catholic Church as the visible Body of Christ have inter-communion with an institution which, despite its venerable contribution to the Christian witness, is demonstrably of human origin?

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## HANDICAPPED MONKEYS MUG MOUNTAIN MEN

Police are scouring the slopes of one of China's holiest mountains for three mugger monkeys who have been robbing tourists and pilgrims, the *China Daily* reported yesterday.

"Each of the three old monkeys has a physical defect. One is hare-lipped, another is one-eyed and the third has only three fingers on its hand", the paper said.

They have been attacking visitors to Omei mountain in central China and stealing watches and bags. Tourists are advised to bring food which will distract the simian sneak-thieves long enough to facilitate escape.

—*Daily Telegraph*, 9/10/82

*What do you think?*

To ignore the fundamental cause of the contemporary confrontation between the Soviet Union and the Atlantic Alliance constitutes the prevailing self-deception of today's "Peace Movement" in Western Europe and the United States. There is now no imminence of nuclear war precisely because the self-deception that engulfs the CND today, has not affected in similar fashion those in charge of the defences of the Atlantic Alliance.

# The Ethics of War

## 2: MORAL ISSUES INVOLVED IN THE USE OF NUCLEAR ARMS

JOHN EPPSTEIN

THE ethical questions which we have to consider in regard to nuclear arms are first, whether they are intrinsically evil; secondly if not, are they susceptible to the same requirements of the Natural Law as any other means of warfare if employed in a just cause; and thirdly, does the moral liceity of their use depend upon their being aimed exclusively at military targets.

### *Prevailing Self-Deception of the Peace Movement*

There are many for whom the mere framing of these practical questions will be greeted with holy horror. The conviction that the mere accumulation of these immensely powerful instruments of death is bound to lead to the annihilation of the human race, which only the total abolition of them can avert, has become an article of faith. From this it has not been difficult to create a form of mass hysteria which is exploited for the anti-American and pro-Soviet political purposes with which we are familiar. It is certainly deplorable that atomic power was ever applied to military purposes and that nuclear explosives cannot now



be disinvented. I do not see how any honest man, and particularly any Christian, cannot wholeheartedly share the Pope's fervent desire for the complete abolition of nuclear war. But we cannot be blind to realities any more than we can wish away original sin. There is a fundamental fallacy in the indiscriminate generalisations about the accumulation of nuclear weapons and the probable consequences of it. The "arms race" is *not* in fact an universal phenomenon, though, of course, every State, great and small, arms itself according to its means and ambitions, to the great profit of the arms trade. The only competition or balance in nuclear armaments which is relevant to the threat or the prevention of a world war is that which exists between the Soviet Union and the Atlantic Alliance, of which the United States, France and Britain are the three nuclear members. China, though a nuclear power, is not as yet directly involved in that confrontation. To ignore the fundamental cause of this confrontation is the prevailing self-deception of the "peace movement". It exists and it is bound to continue, because the strongest military power in the world which the Soviet Union now is (whatever its economic weakness), both in the substantial superiority in conventional armaments which it has achieved and in its parity with—if not superiority to—the United States in its nuclear arsenal, is committed, by its basic ideology and strategy, to the alteration of the *status quo* in a sense repugnant to the principles and the interests of its neighbours.

### *Collective Defensive Alliance and Soviet Encroachment*

It was historically to arrest the encroachments of the Communist system of government, which had already engulfed the European nations overrun by the Red Army, that the collective defensive Alliance, first of twelve, now sixteen independent nations, was formed thirty-three years ago. Its purpose remains unchanged and is indeed reinforced by the constant evidence of the repression of the personal, national, civil and religious rights of human beings wherever the Soviet writ runs. The practical result of this balance of military power, including nuclear armament, all these years between these utterly dissimilar entities has in fact been, not a world war but the prevention of it;

which is why, pace CND, there is no imminence of nuclear war today. It is impossible in the circumstances to conceive that the leaders of the defensive coalition could agree to abolish their own nuclear missiles, unless the Soviet Union agreed to abolish theirs. Of this, despite the intense propaganda against the American proposal to deploy nuclear devices in Europe to counteract the menace of the latest Soviet missiles to European cities, there is no sign whatever. Nor is there likely to be, unless the Communist Party of the Soviet Union were to decide that its global objective, which it has so often defined as the total victory of Socialism in a Communist World, could be advanced by the dramatic renunciation of the nuclear arm, the exploitation of its great conventional military superiority and the fruits of its "policy of peaceful co-existence". It is possible but wildly improbable.

### *Nuclear Weapons and Moral Criteria*

All this is relevant to the question of whether nuclear weapons as such are intrinsically evil. It is a question which cannot be answered *in vacuo* since, if there is no practical possibility of abolition, it means that nuclear arms are, willy nilly, something we have got to live with. All we can hope for is agreements to reduce, limit and control them, for which purpose, thank God, serious negotiations are now afoot. Further, as we shall see, much is being done in the realm of nuclear technology to enable nuclear power to be employed in weapons of precision rather than of mass destruction. This brings nuclear arms within the same realm as the latest conventional devices, from whose lethal effects they differ only in degree. The conclusion is that the moralist must apply to them the same criteria as apply to any other weapon system.

### *Pius XII and Nuclear War*

We can trace the evolution of Catholic thought and teaching on this subject from two or three years after the dropping of the atom bombs on Hisoshima and Nagasaki, but I believe the first Papal pronouncement on nuclear was made by Pope Pius XII on September 30th, 1954. René Coste in his valuable treatise, *Morale*

*Internationale*<sup>(1)</sup>, summarizes the Pope's discourse to the Seventh World Medical Assembly as follows :

"Pius XII wished the problem of nuclear (or, as it was then called, "atomic") war to be judged by applying to it the same basic principles as apply to all other forms of war; that is, that it is required by a situation of legitimate defence; that the rule of the lesser evil is observed, and that there is protection for noncombatants".

The Pope, he observes, did not condemn "atomic war" absolutely, but declared that, because of the immense suffering which it causes :

"It is a crime which merits the most severe sanctions, national and international, to initiate it without just cause; that is to say, unless it is required to prevent an evident and extremely grave injustice which can be averted by no other means".

He went on to denounce the indiscriminate mass destruction of towns, which, as we should see, was echoed precisely by the 2nd Vatican Council. "When the employment of this weapon involves such an extension of the damage done that it entirely escapes human control, it must be rejected as immoral. In that case, it is no longer defence against injustice or the necessary protection of lawful possessions, but the outright annihilation of human life within the radius of the detonation. This is not permissible on any grounds".

### *The Code of International Ethics*

When we were working on the revision of the *Code of International Ethics* in the Malines Union<sup>(2)</sup> under the chairmanship of the late Cardinal van Roey, from 1947 to 1949, we found that moralists of the time were far from united on the solution of the problem of the application of atomic energy to military purposes. Some, reflecting the official American and British pretexts for the destruction of Hiroshima and Nagasaki two years before, held that the "atomic bomb" should not be absolutely condemned, on the ground that it is the quickest and most effective way of destroying the whole military and economic apparatus of the enemy and of convincing him that prolonged resistance is useless. They argued that the death of hundreds of

innocent people is not, in that case, desired as an end in itself, but is simply tolerated as a concomitant effect. Others held that its use should be completely prohibited since it seemed impossible to limit in space and time the ravages of the atomic explosion. We inclined to the position of those who drew a distinction arising from the circumstances and objectives of an atomic attack :

“It is one thing to drop an atomic bomb on an enemy fleet in mid-ocean, and quite another thing to drop it on a great industrial centre”.

These were the beginnings of the distinction between military and indiscriminate targeting. We quoted, in the revised *Code*, the invariable rule, *Numquam licet interficere innocentes* and concluded :

“One thing seems certain : it can never be right to use the atom bomb against elements of the population whose actual participation in a war is only very remote, with the intention of breaking the enemy’s will to fight through the horror and the dreadful massacres which this deadly weapon causes. . . All who draw their inspiration from the Christian tradition will agree in hoping that the use of the atom bomb will be outlawed by an International Convention”.

It was a time when the Baruch Plan, proposed by the USA, for handing over all stocks of nuclear weapons to the United Nations was hanging fire while the USSR delayed its response till its own thermonuclear weapon was ready. The *Code* ended by envisaging the notion of the possession of nuclear arms as a deterrant :

“Until such a Convention has been concluded and until there is sufficient assurance that it will be strictly observed by all the Powers, it seems difficult to deny States the right to build up a stock of atomic weapons for purely defensive purposes. The fear of immediate reprisals would very probably induce a State to refrain from using these terrible implements of war, knowing that others possess them as well”.

So that is one of the origins of the few definite rulings of the 2nd Vatican Council on the ethics of war. Other ideas which eventually found their way into the forest of words of the Constitution, *Gaudium et Spes* also emerged from



the Malines Union. At another session, in the early 1960's, this time under Cardinal Suenens' chairmanship, we had sight of a first draft (Schema 13) of a proposal for a Council statement on peace and war, a "Pax Christi" draft, I believe. Beyond the condemnation of nuclear war as "a crime against God and man" it lacked any reference to the practical moral problems relating to the maintenance of order and peace. The right and duty of a government to defend its people against aggression and a recognition of the armed forces' contribution to national security were among the suggested amendments which winged their way to Rome.

### *Vatican II: Four Rulings on Peace and War*

In the event, the following four rulings on the ethics of peace and war were included in the Constitution adopted by the Council, amid a great deal of pacific eloquence and an important reminder of "the permanent binding force of the Universal Natural Law".

#### **National Defence**

"As long as the danger of war remains and there is no competent and powerful authority at the international level, governments cannot be denied the right to legitimate defence once every means of peaceful settlement has been exhausted. Therefore, government authorities and others who share public responsibility have the duty to protect the welfare of the people entrusted to their care".

#### **National Service**

"Those who are pledged to the service of their country as members of the armed forces should regard themselves as agents of security and freedom on behalf of their people. As long as they fulfil their role properly, they are making a genuine contribution to the establishment of peace".

#### **Mass Destruction**

"Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population, is a crime against God and man himself. It merits unequivocal and unhesitating condemnation".

## Deterrence

"The defensive strength of any nation is considered to be dependent upon its capacity for immediate retaliation against an adversary. Hence this accumulation of arms, which increases each year, also serves, in a way heretofore unknown, as a deterrent to possible enemy attack. Many regard this state of affairs as the most effective way by which peace of a sort can be maintained between nations at the present time".

The reference to deterrence, though dressed in conventional garb of universality is in fact a description of a particular and unique situation, namely that of the Western Allies, whose defensive strategy in the face of the potential threat of the Soviet Union, is to deter it or, as the French more elegantly say, "dissuade" it, from risking an offensive against any one of them by the certainty of their combined military response reinforced with the United States' nuclear arsenal. "Peace of a sort" it may be; certainly not an ideal condition, but one which for thirty three years has enabled the life of nations in Europe and North America at least, and that of the Church itself to develop without the disruption of a major war.

### NOTES

- (1) Published by Deaclee, 1965.
- (2) The International Union of Social Studies. Founded by Cardinal Mercier, Archbishop of Malines, for the study of economic and social problems in the Light of Christian morality. It had a limited membership of Catholic theologians, jurists and moralists of various nationalities. It published a number of studies of social questions between the Wars, including a *Code of International Ethics*, issued in 1937, widely used in seminaries and schools. The British members at the time of its post-War revision were Father Leo O'Neal, S.J., Professor Michael Fogarty and the present writer. It translated and edited the English edition of the Code; The Newman Press, Westminster, Maryland, U.S.A., 1953.

*(To be continued)*

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"If men only knew how the Eternal Father regards this sacrifice (the Mass), they would risk their very lives to be present at a single Mass.

—Padre Pio

The Australian writer of this article does not write for herself alone, but for so many others who feel as she does in this and kindred matters.

# On Updating the stations of the Cross

A LAY WOMAN'S VIEW

MARY ELLIOTT

ANOTHER casualty of the post-Vatican 2 passion for change appears to be the Stations of the Cross. "In 1975 the Congregation of Sacred Rites suggested a list of Stations of the Cross more in keeping with the Gospel accounts", says the blurb for "a new set of 'Scriptural Stations of the Cross' reflecting the events of each station". The list "begins with the last supper (sic) and ends with the Resurrection".

Now the priest who has produced this new set of stations may be in fine good faith, and feel that he is doing an excellent job of being obedient to the suggestions of the Congregation of Sacred Rites (has it since been updated?) These comments are not meant to sound like uncharitable sniping, of which there is far too much among Catholics today. Rather, this is a plea from a lay Catholic who makes the Stations each day, and would be distressed if they were to become obsolete.

There is already an excellent Scriptural Way of the Cross available, written entirely within the framework of the fourteen traditional Stations. Why try to improve upon this—why not, instead, attempt to encourage the laity in an increased devotion to this ancient practice? As one priest recently told me, under the new rules for gaining indulgences, it is still possible to obtain a Plenary Indulgence applicable to the Holy Souls each day through the Stations of the Cross and, of course, fulfilling the usual conditions. This is what we all want to hear: it is always

good for parishioners to have their pastor lead them in the Way of the Cross.

The old catechism taught us that the Catholic Faith is handed on through the Bible and Tradition. This is something a lot of our present-day reformers seem to have forgotten—the reality of tradition; they have also forgotten what St. John had to say about all the things concerning Jesus which could not be written down lest the world be unable to contain all the books. Because of his attention to the traditions of the Church, St. Alphonsus Liguori was able to write of Jesus on the road to Calvary, “the soldiers struck Him rudely, and thus He fell several times on the Way”. The Gospels do not mention these falls, though, so presumably they would have to be omitted. If one wished to be facetious, one could make out a pretty good case for Women’s Liberation or “Sexism in the Paraliturg” because, apart from the women of Jerusalem St. Luke tells us about (22 : 28) who would qualify, it is Our Lady and St. Veronica who would “get the chop”, as Father Crane has so aptly put it. To take Station XIII first—the Scriptures do not tell us that the body of her dead Son was lowered into the arms of Mary. This would make all the marvellous Pietas unscriptural; also—shades of Michelangelo! Every Catholic knows about the meeting of the Son and the Mother of Station IV, yet none of the evangelists record it, so it too would be omitted. To the Ven. Mary of Agreda, the Blessed Virgin explained how this meeting took place. In what has been called Our Lady’s Biography, *The Mystical City of God* (and when you wonder if this too is frowned upon in some circles today, you are quite right, but this is another story), Ven. Mary describes most touchingly this meeting in the press of the narrow street. The meeting is most firmly rooted in tradition. Could it be that the desire to appease our Protestant brethren motivates the removal of Mary, and the rearrangement of our Way of the Cross?

St. Veronica (or whoever she was, if you happen to be pedantic—and updated—and say the name is just “true image”) will also suffer in the new list of Stations, because she does not come into the gospel stories. But tradition tells us that the veil was folded into three thicknesses, and



that when Our Lord wiped His Sacred Face thereon, "leaving on it the impression of His Holy Countenance", not one, but *three* impressions remained. These three veils have all been preserved and venerated throughout the Christian centuries until today, well documented. With the increased interest in the Holy Shroud, maybe researchers will focus their modern equipment on the authentication of these replicas of the Holy Face.

The Stations considered "unscriptural", then, are III, IV, VI, VII and IX. Five of the old fourteen have to go. What nonsense! This would mean that every Catholic Church and chapel, not to mention famous outdoor shrines like Lourdes, could be classed as unresponsive to the "Spirit of Vatican II". Who is to decide how many new stations there must be? Who will pay for their alteration or replacement? With all respect, I cannot see just how the Last Supper can qualify for a place in the traditionally named Way of the Cross. And what of the Resurrection? St. Paul tells us Jesus having died, died now no more, death has no more domination over Him—the Glory outshines the Cross. The idea of ending the 14 pictured stations with one of Jesus rising from the empty tomb in triumph is excellent; it is not new. It is what the small child was thinking about when he saw a man gazing at a crucifix in the window of a city emporium, and touched his arm to say with confidence, "Don't be sad, Mister, it had a happy ending because He rose, you know!"

This desire for constant change wrecks the faith of many Catholics. They feel sure of one thing only—if it was what they used to be taught, it must now be old hat, and so they just say, "I give up!" A woman told me very seriously (she has a daughter a nun), "Oh, yes, there'll be women priests soon". I said that the Pope had said there definitely would not be. She was quite unconvinced, and said, "Look at all the other things they said would never happen".

It is here that we need the strong support of authority. Is there a Bishop or two around with a devotion to the Stations of the Cross instilled by pious parents or teachers in childhood? Please let us hear from you, Bishops. It is very hard for a lay-person to try to make it without some support from the Hierarchy.

In what follows we reproduce with pleasure the Address given by Bishop Raphael Ndingi of Nakuru (President of the Kenya Episcopal Conference) at a Mass celebrated in the Cathedral of the Holy Family, Nairobi, before a large gathering of Bishops, Priests and Laity on the Feast of St. Bartholomew, August 24th, 1982. We commend this address most warhly to readers of *Christian Order*—especially Bishops, Priests and Religious—wherever they may be. Here, surely, is an example all should follow.

# Where Do We Stand Now ?

RIGHT REV. RAPHAEL NDINGI  
(Bishop of Nakuru, Kenya)

My Brother-Bishops, dear People of God,

Today's Feast of the Apostle Bartholomew (Nathaniel) is rich in memory and meaning for us all, for us Bishops who form the Apostolic College with and under Pope John Paul, for you, the People of God, to whom the Apostles still speak by their teaching and by the compelling example of their lives.

## *No Merits of Ours*

Like the Apostles, the first bishops, we your pastors today are ordinary men, men chosen by God through no merits of ours, men chosen by God despite many demerits of ours. In Paul's words we are "the weak ones whom God has chosen to confound the strong, the foolish chosen to confound the wise". Christ alone is the Good Shepherd. We have no goodness of our own. Of ourselves we are literally "no good". All our goodness is from God. To put it bluntly *we are sinful shepherds of sinful sheep and*

*may never forget it.* Together with you we struck our breast and proclaimed our unworthiness at the beginning of this Mass. Woe to any of us if we did not mean it, if we did not sincerely admit our guilt, our unworthiness, our total undeservingness. With you, ours is a common clay, ours is a common guilt, ours is a common Redemption. We may pull no rank; sin is our common dimension.

### *Authentic Teachers: No Abdication*

But we are still your shepherds during our shared earthly "safari" or pilgrimage. It is our duty *to lead, to feed, to heal* the flock of Christ. St. Paul tells us "to reprove, entreat, correct in all patience and doctrine" Ours is to seek after and correct the wayward, to discern healthy pastures and lead our flock accordingly. All these duties we undertake with humility aware that (in Paul's words) we must "have pity on those who are ignorant and on those who err, because we ourselves are surrounded with weakness". But this our poverty as persons may never deflect us from our pastoral purpose. We, as bishops in union with Pope John Paul, are alone your authentic teachers, guides and rulers. This duty we may never abdicate or delegate to others, however wise they claim to be.

*Experts in various fields*—theology, liturgy, catechetics—do a great service to the Church, when they humbly submit their insights and findings to the judgement of the Pastors, of the Magisterium or Teaching Authority. Confusion arises when they fail to do so, when they usurp the role of official teachers and become self-appointed prophets. This confusion in the minds of the faithful is largely due to the neglect of a wise precaution—the "*Nihil obstat*" and the "*Imprimatur*" which, until recent years, had to be granted to any publication purporting to expose Catholic Teaching in any of its many dimensions. A qualified expert declared that the writing in question contained nothing contrary to Catholic Teaching. The "*Imprimatur*" was the Bishop's "all clear" signal for the printing to go ahead. Nowadays "anything goes" "everybody knows", and "nobody cares". Have we Bishops failed our people by a certain plausible but imprudent permissiveness in this vital area of our service? When doctrines are denied, when decisions are defied and the banner of a newfound

"liberty" waved in vindication, then we Pastors have some thorough soul-searching to do.

### *Horizontal and Vertical*

There is another area also where we may reproach ourselves, where what is termed the "*horizontal*" seems to have *tilted the "vertical"*. Briefly, theology may not be identified with anthropology, nor Salvation with mere philanthropy. What is called "liberation theology" tells us that man in all his earth-bound dimensions must be freed from exploitation, poverty, ignorance, disease and accorded scope for his personal development, a just wage, becoming living conditions—all, in short, that human dignity demands. These are urgent ills and noble goals, but they are not the Church's primary concern. True, her members have been to the forefront in alleviating these ills and promoting these goals. But the Church sees these misfortunes for what they are—the consequences of original and personal sin. Their impact may be lessened but they cannot be eradicated. That is the lesson of history. Christ did say significantly "The poor you have always with you", but he never raised his voice or lifted a finger in protest against the slavery of his time or against the colonialism to which his own people were subject. *He said or did nothing to suggest that the Church He founded on Simon Peter should be merely a Welfare Society.*

Contrary to the trend of liberation theology we must remember that we are *pilgrims* and *transit passengers* not permanent residents on this shrunken planet. We are bound to do our best to alleviate and improve man's human lot despite the ongoing legacy of human avarice, corruption, pride, selfishness in all its forms. Above all, we must give man hope. That is what the Gospel does, what our preaching must do. We must be the apostles of HOPE.

Here, perhaps, we confuse roles that should be clearly distinguished. We belong to the Gospel, to values that point beyond our earth-bound horizon. By definition we are heralds of a truth too many want to forget; that "we have not here a lasting city but seek one that is to come", that our temporal span contains an eternal promise.



Maybe we have become too easily identified with the social and political set-up in which we live. Our kindest service to our civil rulers is to make it clear that our dimension is not temporal but eternal, that while we support projects aimed to improve man's human lot, we look primarily to a horizon beyond the visible, the tangible, the temporary.

### *The Church Belongs to no Particular Regime*

The Church — in structure or membership — does not exist to bolster up any regime, tolerate any particular regime, or oppose any particular regime. We (the Church) belong to the apostolate of truth and courage, of pity and healing, of unselfishness and love. We belong to all regimes to the extent that they promote and support such values. We are alien to, and critical of all regimes that do not. That must be clear. Any association with any civil regime, however seemingly advantageous or full of plausible intent, any such association that would dim the challenge of Gospel pity and justice, is already a betrayal of our pastoral mandate from Christ "to teach all nations whatever I have commanded you". It should be unthinkable. It must be, in the future.

### *Do We "Do the Truth in Love"?*

Christ paid few personal compliments in the Gospel. His most beautiful and challenging is to Nathaniel, our saint of today; "Behold an Israelite indeed in whom there is no guile". The Man from Nazareth who said of Himself: "I am the Truth" could not contain His admiration for a future apostle, a man in whom He found no guile, no duplicity, no deceit. How few of us, if we are honest, deserve that compliment from Christ! Paul spoke of "doing the truth in love"; an enviable definition of our role as pastors. It is true of us? Dare any of us arrogate to ourselves this disarming prerogative; that we are true, as friends, truthful in our attitudes, alien to any suspicion of hypocrisy or calculating duplicity.

### *Life-Style*

The Gospel must commend itself as credible by the witness of our lives, of our "life-style". And we who lead

must give the lead. That is the difficulty. Whenever I read Christ's searing condemnation of the Pharisees; of their ostentation in dress and behaviour, of their hunger for public approval, preference and applause, I tremble. Our whole life-style, our whole teaching, must be such that the people would "be astonished" as they were when they said of the unassuming Christ: "Where did the man get this wisdom and these miraculous powers? This is the carpenter's son, surely"?

Brother Bishops, let this be a moment of truth for all of us. Who are we? What are we? We are, with Paul, "the least of all the Apostles, not worthy to be called apostles, because we have persecuted the Church of God". How, you ask? By our life-style, by our pride, by our pretence. Yes, in us Christ has been diminished too often in the eyes of our People. How many of us can echo with John the Baptist: "He must increase, I must decrease"? When we can, then we may listen without too much disquiet to the tribute of Christ to Nathaniel and humbly hope He is speaking of us, including us among the "Israelites in whom there is no guile".

A final reassuring reflection. It is easy to bend to the breeze of "liberation theology", to be swayed by the "justice and peace" cry, which is too often, on our part, an usurpation of a role that belongs more properly to those entrusted with the common good, the relevant civil authority. It is easy, because results are more palpable and more plausible.

### *The Mass and Ourselves*

It is less easy to live our life as a *Eucharistic People* with the dimension of silence and prayer and non-publicity it spells. But we as priests, and the title Bishop merely spells the fulness of the Priestly Order, belong to the Great Moment of Memory which is the Mass. We feed and are fed at the Table of the Word. We feed and are fed at the Table of the Bread of life, at the Table which is always the Altar where we offer ourselves as priests with the one High Priest whose unique historical Offering is salutary for all generations and renewed for all time in our daily Eucharist. Here all history is telescoped in one

dramatic focus; so that all mankind accept our measurement of man's earthly span in terms of B.C. and A.D. We belong by faith and baptism to "*anno Domini*" the Year of the Lord, a year that knows no January-fading-into-December because He is the Alpha and the Omega; the beginning and the End.

I stress what may seem to some to be the obvious but what, to too many, has become obscure. *We are Christians with you, we who are bishops for you*, as Augustine put it. Paradoxically we belong to the flock we shepherd because through us Christ, the Good Shepherd, feeds, admonishes and encourages the entire Church, people and pastors alike.

### *Total Fidelity to the Pope*

And here I mention our Brother in the Episcopate, our Father in Christ, our beloved Pope John Paul. We owe him more than moral support, more than token complacence. We owe him total fidelity. He is our uniquely charismatic leader in the authentic sense of the term. He is Peter appointed to "confirm" his brethren in the Faith. Only when we are in step with him, echo his teaching, are we assured that we are truly shepherds, fulfilling the Mission of the Church, proclaiming the message of Salvation.

Despite his "solicitude for all the Churches" and being by papal tradition a prisoner of protocol, Pope John Paul has by his tireless safaris, supported by the media, become the world's best known and best loved personality. He risks his life to expose himself to the people—to meet and see, be seen and heard by as many as possible. He is supremely a Pastor. He invites us to emulate him. Do we?

### *Are the Sheep Estranged from Us Shepherds?*

We have no excuse if the sheep feel strangers to and even estranged from their local pastors. *We are not called to be administrators. We are not ordained to be bureaucrats.* We belong to the people of God and must be found among them more often than apart from them. It is a demanding apostolate—being a pastor. Can a Bishop call himself a pastor if he knows his priests only superficially.

Many of our desk duties can be delegated, *but only we can parcel out our personal presence.*

We the Bishops of AMECEA are men of many cultures. We have different backgrounds. We may never understand these differences or the problems they pose when we seek to present the Good News to our people in a language and a liturgy that is truly meaningful and local. But we have *an overriding common factor* — the Beatitudes, and the Christ they reveal—the gentle Christ, the Good Shepherd. I stress now his total refusal to be pre-occupied with any merely temporal target or civil resurgence. “When He saw they would come and make him king by force he fled away into the mountains himself alone”. I stress his insistence that we view all life “*sub speciae aeternitatis*”, that we are children of a common Father, that we are heirs to a kingdom whose king is Truth, whose law is love, that we do *not belong* to this earthly ambience, that we are “strangers and pilgrims” here because we are “citizens of the saints and members of God’s household”. We belong in hope to a Home that Christ has prepared for us where “every tear shall be wiped away and death shall be no more, nor mourning, nor sorrowing” . . . because “all things shall be made new”.

### *We Belong to the Crucified*

That is why, dear Brother Bishops, we must beware of any seductive attempt to identify our calling or our cause with the merely material, with the merely civil. Because we belong to the Crucified we must be “crucifiers”; bearers of the Standard that proclaims and asserts the solemn truth of each several Beatitude. We Bishops, most of all, are invited “to deny ourselves, take up our daily Cross and follow” Him. We must be able to say to our people with Pauline candour: “Be you followers of me, as I also am of Christ”. Given such a lead, they will certainly follow.

God give us the grace so to do, and so to be. Amen.



**These short notes on Thomas Aquinas College should be read by way of postscript to the Address of the Bishop of Ponce published last month. They are read best as an example of the splendid initiative now in evidence in the United States in the direction of restoring true Catholic education to that country's young. Further information can be had from Thomas Aquinas College, 10,000 North Ojai Road, Santa Paula, California 93060, U.S.A.**

# Thomas Aquinas College:

## BACKGROUND AND HISTORY

**T**HOMAS Aquinas College is a private co-educational Catholic four-year liberal arts college which was founded in 1971. Its 131-acre campus is located six miles from Santa Paula, California, a community of 19,000, 65 miles northwest of Los Angeles. The college, with an enrolment of more than 100 students, is fully accredited by the Western Association of Schools and Colleges and has the approbation of the Archbishop of Los Angeles.

Thomas Aquinas College is distinguished by its curriculum and method of learning. The curriculum which leads to the Bachelor of Arts degree is based on study of the great works of the Western intellectual and spiritual tradition. In the curriculum, the great books of the best minds replace textbooks: the student reads the original work of the greatest scholars from the classical period to the 20th century.

In introducing the student to every essential of the intellectual life and to the pursuit of wisdom and truth, the curriculum has well-defined objectives and a definite purpose. There are no departments, no majors or minors. All students undertake the course of study from the beginning; all follow the same course.

To meet the requirements for graduation, each student completes four years of study in mathematics, philosophy, theology, experimental laboratory science, and the sem-

inar; two years of Latin; one year of music; one year of research and writing for the senior thesis. The curriculum is crowned by rigorous study of the works of St. Thomas Aquinas in philosophy and theology.

The method of learning, stressing competency in thinking and self-expression, is based on disciplined discussion and the Socratic method. Classes do not exceed 20 students. They are tutorials and seminars, not lectures, consisting of careful discussion of the reading.

The growth of the college has come through private initiative and dedication. Thomas Aquinas College is self-sustaining, receiving neither government support nor archdiocesan funding. Responsibility for the college is vested in its Board of Governors, a body of men and women who have made distinguished contributions in education and the professions, in business and civic life, in military service and in the Church as laypersons and professed religious.

Since 1971, Thomas Aquinas College has enrolled students from 30 states and six foreign countries. Its graduates have gone on to leading graduate and professional schools in North America and Europe, to vocations in religious or family life, and to positions in varied fields of employment.

In its 11-year history, the college has taken its place in the nation's academic community and its goal, to restore Catholic liberal education of the highest calibre in our times, has been realized.

Explanation in whole or in part of the malaise afflicting the Catholic Church is, indeed, necessary, but, of itself, ineffective except that it finds expression in effective action designed to stop the rot and overcome it. In this concluding article of his present series, Father Crane sketches out what such action implies and what form it should take.

## CURRENT COMMENT

# The Neo-Manichees

## 4: WHAT DO WE DO ?

### THE EDITOR

REFERENCE is to the current confusion within the Church. The question is put to me, as I am sure it must be to others, with increasing frequency by so many who are victims of that confusion. I can well understand those who have been good enough to read my last three articles, saying to themselves, "I agree, but where do we go from here"? Explanation of the malaise that afflicts the Church is one thing. It is necessary but, of itself, ineffective. It needs complementing with a delineation of the strategy necessary to check, then overcome the sickness from which so many in the Church now suffer. How is this to be done ?

### *Climate in Reverse*

In general, surely, by going counter to those expressions of false belief, which are increasingly manifest in this country—as well, of course, as elsewhere—within the post-conciliar Church. The countering has to be done at both national and local level and there is to it both a positive and a negative side. The form it should take is twofold—the creation of a *climate of opinion* favourable to Catholic truth and teaching authority and, within this climate, the kind of *concrete thrust*, essential to its creation in the first

place, and the means through which, once created, it is given concrete expression. These two—climate of opinion and concrete thrust or cutting edge—are complementary, often to the point of overlapping; which does not matter. I will start with them both.

Before the Second Vatican Council the climate of opinion within the Church was favourable to the Faith and the authority of the Holy Father to teach and uphold it. Since the Council—but not because of it—a growing body of opinion within the Church is critical of the Faith, often to the point of discarding it, and of the authority of the Holy Father to uphold it. In the words of a New York priest, Father John N. Knox, writing in the *National Review* (12/12/82), “The vision of a revitalized Church shoring up a confused and morally decadent society has yielded to the reality of a largely demoralized Church deeply infected by all the vices and errors of the world in which it lives”. Marked though John Paul’s travels have been everywhere by great bursts of emotive piety and enthusiasm for his person, I would suggest that there has been little solidly effective response to his courageous call for a restoration to Catholic lives of moral and dogmatic truth and practice. Wherever he has been, I would venture to say, things have remained very much the same—in some cases, even worse—than they were before. The climate of opinion within the Church remains steadily and tragically in reverse; weighted in favour of a neo-Modernism which would suit doctrine and morals to the prevailing secular mood. At the same time, though, we need to take careful note of a significant difference that distinguishes the pre-conciliar climate of opinion within the Church from its post-conciliar opposite. The former permeated the Church *at all levels*, from top to bottom. The truths of the Faith and their modes of expression, along with the code of personal morals and practice that paralleled them, were taken for granted, along with the authority of the Holy Father to teach and uphold them. To-day, within the post-conciliar Church, the attitude that questions—often to the point of disregarding and, indeed rejecting—dogmatic and moral truth and practice within the Church—pervades very largely what is best described as its progressive, clerico-religious and lay

top. The silent majority of the Faithful are not unduly affected by it. In no way is it set firm within their thinking and outlook as is the case with the top. The tragedy is that this top occupies the commanding teaching and administrative heights within the post-conciliar Church at local and national level. From these it seeks to dominate the lay bottom through its grip on catechetical teaching and practice, liturgical expression, catechetics, publishing and the media; religious and seminary formation and almost the whole area of authority at middle-range within the Church. In face of its onslaught, episcopates have been largely passive; in a good many cases to the point of seeming acceptance of the outlook and teaching of what can be described truthfully as a new, upstart and neo-modernist Church.

### *Voiceless, but not Acquiescent*

Under pressure of this attack, which has lasted now for approximately fifteen years, the majority of priests and laity who remain faithful to the truth have been rendered voiceless by what is described best and in short as episcopal passivity in face of it. They have been left leaderless and, in consequence, without the will that would express itself in *active* opposition (their *minds* are still right) to the progressive plague that enfolds them. The point to notice, which is of capital importance in this context, is that the voicelessness of the Catholic clergy and laity in this country in face of progressive pressure from the top does not spell their active acquiescence in the prevailing climate of neo-modernist opinion, in disregard of papal teaching and authority, voiced by that top within the Church in this country and ventilated apparently without episcopal let or hindrance. Voiceless the majority of laity and clergy may be, but this does not mean—and, in fact, they are not—in acceptance of the prevailing, progressive mood that besets them. On the contrary, they are at the point now where they will move strongly in support of a thrust that goes counter to the contemporary climate of opinion at present pervading the post-conciliar top and disseminated by it. The task that lies immediately ahead is that not so much of making, but sustaining and giving added point to the



thrust made so bravely and with such telling effect at Porchester Hall in February last year. To regard that great meeting as an isolated incident would be fatal. It is best seen as the beginning of what we hope will be, God willing, a triumphant end. Meanwhile, there is work to be done. The thrust must be intensified.

### *Setting the Stage*

Those who undertake this work of intensification need to realise that they may do so without active episcopal and clerical support, which seems both sad and strange, but which would appear to be the case. Disrespect is not intended here; simply the qualification of a most important factor—that of episcopal support—which must be taken count of if the stage of the future struggle is to be accurately set. The most, I am afraid, that can be hoped for is toleration—initially, at least—from bishops, religious and clergy, with some magnificent and much loved exceptions amongst the latter. Similarly, publicity from the Catholic Press for any significant effort made in defence of Catholic Truth will be next to nothing and what little there is of it is almost certain to be slanted in the progresesive direction. Silence, on the whole, will greet initial efforts. It is likely to be deafening. Despite all this, there will be publicity and much more of it than most think. This will come not only by word of mouth—much more effective than most think—but from the *samizdat* or “underground” and truly Catholic Press, which is growing more rapidly than most think and whose readership is enthusiastic and communicative of good news to others. There are further ways and means. The counter build-up of the climate of opinion which we must seek to promote through further effective thrusts in the months that lie ahead, can be given the publicity it needs through intelligent and hard-working effort at local (so often neglected) and national level.

### *Sustaining the Thrust*

I would say that the great meeting at Porchester Hall in London a year ago and the splendid meeting at Preston that followed it last September and which was held in face of very considerable difficulties, did untold good. They

brought courage and strength to many, even those who were not there. This, because those who spoke at those meetings voiced and upheld that love of the Church and its teaching, which is still there in the hearts of so many of the Faithful despite constant progressive pressure and the growing disregard and downgrading within the Church of all they hold dear. The same goes for other meetings held during past years under the auspices, say, of Pro Fide and the Latin Mass Society. Their effect is to give voice to the voiceless, thereby bringing fresh courage and strength, not only to those present, but to a wider circle beyond. What one hopes for so much is that these meetings at local level will build up steadily in numbers and frequency in future months. Such meetings cannot be matched by anything the Progressive Establishment has to offer. Try it and see. The implication is clear. What those who love the Old Faith have to resolve to do is to be present at these meetings, come Hell or High Water and at no matter what cost to themselves. This way they do a job just as important as those who speak on such occasions. They show the flag. And, incidentally, the more clergy and religious there are present on these occasions the better. Too few of them, perhaps, realise what a difference is made to the hard-pressed laity to see them there. These are the priests, they feel, who will not desert them; who are ready to put their heads on the block for God's truth. Let priests who love the Church have no inhibitions on this score. The time has come for them to come out in support of the truth wherever and whenever they can. As I write these lines, the thought goes through my mind that it would be a great and very wonderful thing if, say, we could set our sights on a great meeting to be held two years from now in the Albert Hall, aimed at an audience of thousands, in support of the Faith. Whether that comes or not, we can hope, please God, for further meetings at local and semi-national and national level with the same end in view, to say nothing of day-conferences and such in a like direction; each occasion in its own way an upholding of truth's flag that brings confidence and courage and hope to all. What is needed on each and every occasion, however large or small, is the kind of local initiative that plans well ahead, organizes carefully and gives effective publicity to these occasions.

Initiative is essential within this context. So, too, is intelligence and effective preparation.

### *Where we now Stand*

It is time to pause for a moment and understand where we are in this matter. The kind of initiative in aid of the kind of meetings at local and national level, as referred to above, is best seen as a thrust in support of an occasion *essential* to the build-up of a climate of opinion within the Church in this country, which goes counter to the prevailing climate of opinion disseminated by its progressive top, and which is designed to grow in strength and eventually overcome it. The effort needed to sustain this build-up must be hard and relentless. It must be supported by constant prayer. It must never flag. Meetings of whatever kind, however large or small, should not be seen as ends in themselves; but as so many steps on the way to the effective build-up of an overpowering and active consensus of Catholic opinion designed to eradicate the disease of neo-Modernism from our midst. If some ask, in the wake of the kind of meeting I have described, What do we do?, one answer, surely, is that they should organise another meeting elsewhere in the form of a follow-up; to be followed by another, and yet another and so on. Let the meetings roll, as they should roll at local level, interspersed the while with great national meetings in defence, once again, of the Faith and the authority of the Holy Father. This side of the picture is, I hope, clear. I will be happy to help those wishing to "have a go" in this fashion in any way I can.

Early on in this article I distinguished between the positive climate of opinion that needs to be built up within the Catholic Church and, within that climate, the kind of thrust that must give it concrete and still more effective expression. Obviously, the organization of a meeting timed at building up an effective counter-climate of opinion requires the concrete thrust of the few determined to have it. Similarly, a like thrust is required for those further meetings that flow—because inspired—from it and which follow in its wake. Further, there are other thrusts in other fields that must be made and very strongly made in aid of

Catholic Truth and Papal Authority. Some require a background of dedicated knowledge, which most are not able to acquire for perfectly good and adequate reasons. Many others do not. Let us begin, for a start, with these latter and consider the area of Catholic Life covered by what may be called popular devotions.

### *Restoring Popular Devotions*

These have been discarded and dropped, yet there is no warrant in the Second Vatican Council or anywhere else for anyone to do so. Let us be clear on this point. And what are these devotions? I will name a few. The Rosary springs to mind right away, together with the field of devotion that goes with it; the whole area, in fact, comprised by devotion to Our Lady—October and May Devotions, her feast days and novenas in her honour, the medals we used to wear. These are in no way what they were, for the simple reason that encouragement from the pulpit is rarely, if ever, given to them on its pre-conciliar scale. The lights no longer burn in front of Our Lady's statue, for the simple reason that, in so many Catholic churches, her statue is no longer there. It has either been removed or relegated and/or the stand which held the lights taken away. One could go on, but there is really no need to. Readers will know exactly what I mean; and I think they will agree that pressure must be applied with great firmness for the restoration of that which has been withdrawn without warrant and — as is so often the case in these matters — without consultation or else with the consultative connivance of a progressively packed parish council. Pressure must be brought therefore, on the parish clergy for the restoration to prominence of Our Lady's statue, for October devotions and May processions and the rest. Where there is no favourable response to the pressure, let those responsible for it meet to say the Rosary together in church and, if they can do so, not only during October, but every day of the year. A daily Rosary at a certain time every day in every church throughout this country could work the miracle we long for and—for want of a lead in this matter—do so little about. Why not try? I know no more powerful blow that could be struck for the Faith in

this land, which has long rejoiced in the name of Our Lady's Dowry.

The same applies, of course, to the Stations of the Cross, the First Fridays in honour of the Sacred Heart; above all to Benediction and the Forty Hours, which have been allowed so sadly to lapse because in some way—best known to the progressive “experts”—out of keeping with that so-called “spirit of the Council”, which has served so well the interests of the neo-Modernists in the course of their drive to dilute the Faith. The drive has to be halted and this is best done through the firm insistence of lay groups at parish level that devotions so dear to them still and discarded without their will should be restored. A point to be noted is that, in so doing, it is by no means unlikely that they will receive the surprise of their lives when they discover how many parish priests are not merely willing, but delighted to have back in the midst of their parishes the well loved devotions of pre-conciliar days. What these priests need so understandably is the encouragement which will come with the realization that what so many of them long for in their hearts is precisely what the majority of their parishioners—young and old—long for as well. The thrust we need and must have in the Church in this country today is of the kind that will touch off the longing. That will come best and most effectively, I think, from the laity. Let them begin.

### *At the Heart is the Mass*

At the heart of it all, there is the Mass, the centre of Catholic life, and its obvious consequence, devotion to the Blessed Sacrament and all that follows from it. Both were once so deep in Catholic hearts. They still are. So many in this country are still so conscious that the Martyrs died for the Mass. What, then, do we do here? I would suggest two courses of action that can well run together. In the first place, continued pressure—firm and persistent and always polite—for the removal of the abuses that surround so often the celebration of the New Mass. These abuses and the need to correct them are set out in the document published nearly three years ago by the Sacred Congregation for the Sacraments and Divine Worship on April 3rd, 1980 and to which all too little attention has



been paid by religious and clergy alike and those of the laity who have followed their extremely bad example in this matter. Next month I hope to publish this document, along with a masterly set of annotations and references, which should prove of the greatest help to those who wish to take seriously the work of straightening out the new liturgy of the Mass in a way that corresponds with the requirements of the Holy See. Not all will be able to do so. There are some, I am sure, who will be able. They will render great service if they get to work. And not only in this matter, but in those which flow logically from it—devotion to the Blessed Sacrament, Benediction, Corpus Christi processions and so on.

Side by side with this great effort, there must be steady and unflinching pressure for the restoration of the Tridentine Mass to a position of parity of esteem with the New. The effort must never fade. Our forefathers died for the Old Mass. It is up to us to live for its restoration. How better than by taking every opportunity—brought by the Indult and the persevering courage of the Latin Mass Society—to be present at the Old Mass when permission under the Indult is granted for its celebration within reachable distance of ourselves. Membership of the Latin Mass Society, whose numbers are steadily increasing, is one way, surely, of building up the pressure in favour of its general restoration and, incidentally, of discovering—to what will be the joy of many—where and with what frequency the Old Mass is still said. Readers will be surprised, I think, and encouraged by what they discover in this respect. Applications and inquiries should be made to the Secretary of the Latin Mass Society, 3, Cork St., Mayfair, London W1X 1HA. The telephone number is 979-2654.

### *Catechetics and Morals*

The range just outlined is a wide one, with thrust and climate of opinion supplementing each other, so to say, with what might be called a boomerang effect in the fields of liturgy and popular devotion. The same goes for that of Catechetics and Religious Instruction, which is of such vital importance for the future of the Faith in this country

as elsewhere. Here, the initiative will rest with those of the laity who are able to make the time to make their case. Then the thrust must be made and it will most certainly receive massive support from the serried ranks of Catholic parents who care for their children's Faith and who have met with little more than near-total frustration in their efforts to ensure that their children should be on the receiving end of sound religious instruction in school. It would appear that, nowadays, they get anything but that; being denied, thereby, their most elementary right under God, which is to be taught the truth, not the vague humanistic nonsense, which passes for same today in so many so-called Catholic educational establishments. The task of an effective initiative in this field is to give voice to the voiceless—parents who know and see, sense from what their children say, that much is wrong at school; but whose difficulty, most understandably, is to express their doubts in this matter of religious instruction at school in positive, precise and perceptive fashion that quotes chapter and verse in its support. The few at local level who are not only anxious to get to grips with this problem but, unlike many others, able to do so, must get in touch with those who know the problem at national level and in general terms effectively and well and are able to render assistance in particular cases. The initial operation, therefore, must be to bridge the gap between these two. I think this can be done. Once it has been, the pressure must be mounted. The point to stress is that it should not be mounted except by those who are determined to see it through to a victorious conclusion. Prayerful and courageous presurance is of the essence in this kind of battle. The future of our children depends on its outcome. At the moment, they appear to be doomed spiritually, through denial of that right to be taught God's truth, which belongs to them not only as Catholics, but as human beings. In consequence, it would not seem an exaggeration to say that this generation of Catholic children, along with that which preceded it, is in process of being lost to the Faith. The time, therefore, has long since come for those who know their Faith in its relationship to the cathetical field to take the initiative at local level and in every particular instance and without delay.

### *Network and Focal Point*

I have tried in this article to set out the pointers which appear to me to be vital within the context of the present somewhat miserable and confused condition of the Catholic Church in this country. What we need is a thrustful network throughout the land covering the areas outlined above. Quite obviously, the moral field must find a place in this plan. Here, I would suggest that it can be subsumed most effectively — so far as teaching is concerned — within the discipline of Catechetics. Further and finally, there must be good supporting literature — primarily in good leaflet, pamphlet and booklet form; the object being to supply those active in the cause of the Old Faith with the ammunition they need and which they should be able to find easily and cheaply to hand.

The long-term ideal must be the eventual setting-up of a focal point—stimulating, co-ordinating and supplying with facts, figures and apposite literature those thrusting forward in defence of the Faith; for which battle must be seen as now joined. This means a small, intelligent, efficient and totally dedicated whole-time group. We cannot wait for its establishment before beginning. The only way to begin is to begin *now* at local and national level, with total dedication and at no matter what cost to ourselves. Out of this effort, which means much self-sacrifice and which can only be rendered effective through prayer, the rest will come.

*(Concluded)*

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### **DEEP APOLOGIES TO THE IMMORTAL "G. & S."**

A poor little Modernist sat in a tree,  
Singing "Primitive, I'm Primitive, I'm Primitive".  
I'll freely admit that it seemed strange to me,  
That a Modernist bird should be Primitive.  
"Is it weakness of intellect, birdie" I cried,  
"Or an extra tough worm in your little inside,  
Or a sickening mixture of Folly and Pride,  
Makes a Modernist claim to be Primitive?"

S. G.

# Come to Me

BURKE COSGROVE

ONCE, a few days before Christmas, I was walking in a big city. Far overhead the massive buildings could really be seen as "skyscrapers". The day was grey and the streets were crowded. I knew no one. Suddenly the idea hit my mind. "I am not at home". What I understood by those words was that this world was not my home. I had been used to hearing that thought in sermons, had read it in spiritual books, had been reminded of it in Paul's writings, but here and now, as I was overwhelmed by the strangeness of the city, by the crowds and the awesome buildings, the truth that none of us had in the world a lasting dwelling place struck me hard. Perhaps it was the gloominess of the day, perhaps it was the fact that I knew no one, perhaps it was the circumstances of my life at the present moment, but whatever it was, I knew it—I knew I was made for something beyond this, I knew I was going to some place other than what my eyes could see.

It has been truly said that the world belongs to God, that He governs it, that, although sin and evil seem to be triumphant, yet ultimately God has His way. How many human beings, over the course of the centuries, have realized at one time or another in their lives that this world was not their true home? At a casual glance, looking at the activities of the world, at all the varied interests of human beings, it would seem that God is not given much thought, that He is put into some remote corner of the universe where He will not trouble us, and yet how many times has the lightning of His Presence suddenly struck the inmost soul of a human being? That human being may be engaged in some action that is not even remotely religious, perhaps even sinful, may be simply walking the streets of a large city, when suddenly his mind is penetrated by the thought of human destiny, of his ultimate goal, of God, of eternity. Totally unexpectedly God is speaking to him *now*, calling out to him, "Come to Me, come to Me, along the highway of life—it is I Who am at the end of your journey".

Henry Edwards, in his own inimitable way, takes us away from the disputes of the present to the profundities of the past—without which, in fact, the present cannot be understood.

# Telling of Time

HENRY EDWARDS

THE Welsh have a word for it: *Hiraeth*. To translate the word as "longing" will not do justice to it—not to a Welshman or woman, at least. I know of a young Welsh girl, who went to London during the great depression and who suddenly suffered from a severe bout of this self-same *hiraeth*. It caused her to go running, running and running. Call it a symptom of something, but do not call it a fault. Do not suppose that one could as well do without it. The nostalgia of the chosen People in Babylon is so well known: "How can we sing the songs of the Lord in a strange land"? Perhaps that is an emblem in history. But perhaps we who suffer from the privilege of being Celtic have found an answer. "On the willows in the midst thereof we hung up our harps. For there they that led us into captivity required of us the words of sons". So be it. We betimes take down our harps, we of the diaspora, and by the invitation of, let us say, the English, sing forth many of the songs of our fathers. Indeed, the English themselves at their best have not failed to behave in the same way. Offhand, it may seem that we are ready to cause *hiraeth*. Bitter-sweet.

Now I have noticed that from time to time some top cleric suggests that too many of the faithful suffer from this nostalgia in respect of what I call the Gregorian rite of Mass. We are, by the way, never told if there are any Spaniards who suffer from nostalgia at the loss of the rites of Braga and Toledo; or Italians and some Swiss who regret the loss of the rite of Milan; or members of certain religious orders, together with those who would worship



in their churches, who regret the loss of their several rites (I believe that I served the last Cistercian rite on Caldey Island). Of course, these clerics are probably making too much of one aspect of what has gone and hope that few will spot the defects of what has come. At the same time, they belittle nostalgia and they must be told to respect it more.

### *Time : Present and Past*

The matter really rests upon the quite important consideration of memory itself. And here we bump up against our very understanding of time. Ever since I was a young boy, I have been almost fascinated by what I am able to know of time, especially what we call the Present. Consider the recitation of one great line of poetry, as Charles Williams wrote an entire fantasy around John Byron's line, "Rise to adore the mystery of love". As I am saying it, it would be strictly true to say that I do not really hear in the utter present even a single syllable, because that is a sound of a certain duration which has a beginning, a middle and an end. An electrical machine could—can—describe by way of a graph what I hear in slow motion. When I say that I hear a long syllable, I mean that I remember the beginning and the stages, all of which I add together. It is the same with a line of poetry like that line. It all has complete sensibility; but it all depends upon memory. Moreover, I who know that line and treasure it, am able to watch, so to speak, that mysterious time we call the Future approaching. In a flash it has passed the point of the Present and has become the Past. Many would prefer an illustration from musick, especially, I suspect, baroque, or the immemorial Gregorian chant. So very much more could thus be written of memory, that "light of the intervals of time"; and the more scholarly may go to the *De Musica* of St. Augustine of Hippo for great detail.

At this point we may meet an arbitrary judgement which may condemn itself, if we reflect upon it. Some years ago I had the unhappy task of writing to the secretary of a so-called fellowship in order to discover what its members did and if they could square what they did—if

they did—with a moral counsel set down in the parent body's book of rules. I was told that the writer did not feel himself in any way obliged to take such notice of what had been set down in the past. But, were his philosophy sound, I should not feel obliged to take notice of what he had written two days before I received his letter. Moreover, he himself would be bound to question what he had written in the past. I have perhaps been almost fanatical upon this curious attitude towards a past. What past exactly? If I refer to Loisy as a Modernist, be sure that one or two of my friends will tell me that *that* Modernism is out of date, which seems a little contradictory. Now that I have passed three score and ten I am able to see how many turbulent currents have gone by, to be overwhelmed by new thought not, thereby, less turbulent currents. I have tried to be a journalist by trade; but always I have been handicapped because I cannot easily find such enthusiasm for examining "the latest", and it is possible that by the time I have looked at it, it has become late. If only I could act upon the fact that any topic is out of date just after it has been broached, though just what "out of date" means I am not too sure.

### *Rationality is Not Enough*

A fellow countryman of great fame most graciously suggested that I might write one more book, which would be autobiographical (unlike my others books). If I were to write such a book, I might call it *A Conservative's Travels*, or something like that for, as soon as I began to think upon time, I was a conservative, though I did not know the word. (I do not, of course, mean that I am making a case for one of the large English political Parties, I do not belong to it, possibly because I am so conservative.) And I suspect that, were I to write such a book, I should dwell very much upon the historical curiosity of the so-called "party of movement" which constitutes the rebel only at the moment of his revolt. I should note the awe-inspiring lesson of the French Revolution—that the revolution plays havoc with the revolutionaries, throws them up and sweeps them away. Cromwell found out that "he goeth farthest who doth not know where he goeth".

The revolution leads; it is not led. At the risk of seeming to despise reason, I must assert that those who insist upon some abstract "rational man" ignore history and by that token they deny the flux of time, a denial which is irrational. We are so often guilty of transferring a variety of Pelagianism to our very concern for social affairs. The optimistic Encyclopedists were of this temper: to them, the universe was essentially rational, people were essentially rational, all was susceptible to the criteria of mathematical logic and consistency. They could not or would not consider the very possibility that much in man's life stems from dark and powerful obsessions, from what Disraeli called "passion", from revealed truth which is not against but above reason, from Pascal's "reason of the heart", and, of course, from the Fall.

### *Individual and Person*

Is there something which I may call group memory? Or does, perhaps, individual nostalgia communicate itself to others and in the process increase in some dynamic proportion? I am inclined to believe the first; I have observed what I suspect is the second. But we do know that we begin our life in the world by listening, by receiving, and that most of what we hear and receive comes from a language, which is a product of long memory. Moreover, language is mainly an unconscious as opposed to a deliberative achievement. A language is, incidentally, almost a refutation of sheer individualism, which is not the same as the keeping of a personality. Mr. G. M. Young once quoted a conversation which Coleridge, a deeply philosophic conservative, had with the blue-stockings Harriet Martineau. "Madam, you seem to see society as the sum total of individuals". Of course I do", she replied. Coleridge could not see that, for to him, as Mr. G. M. Young commented, society transcended the sum total and depended upon relationships between individuals. To suppose that this is a plea for what is commonly called Socialism is to err, because the Socialist confuses the individual and the person. As an individual I am an individuated part of society; as a person I stand in my own right subject only to God. But even as a person I am

not altogether free from "background". As a young Protestant I became enamoured of the florid prose of Edmund Burke; but later I came to acknowledge that, even though he was a Whig, he sometimes had massive sentiments to impart. To Hume, a sceptic, what was passed on from generation to generation were mere taboos, habits and "reaction" which made a man recoil from novelties.

### *Philosophy of Christian Experience*

To Burke these were sentiments of awe, a profound sense of wonder, devotion, and a peculiar variety of prejudice. We use the last word in a derogatory sense; and as a rule it is wrong to prejudice—obviously wrong to prejudice a case when one happens to be a jurymen. But if we reflect, we shall see that from day to day we conduct our ordinary affairs largely by recourse to a kind of prejudice, what many call "experience"; which is a product of memory. It was wrong for Descartes to say that we should start with doubt. In practice we start with trust; and we are seldom wrong. It is a well known mark of the Christian philosophy of St. Augustine that he should say "*crede ut intelligas*"—believe in order to know. This is not, I concede, a start made by other great Christian philosophers; but Augustine expressed, as St. Paul expressed, what he had found in his own condition. For both it was not a "notional" faith: it was an adherence of the whole mind to the Gospel and a surrender of the whole man to the grace of the Gospel. All this is what I might dare call the philosophy of what happens to be Christian experience.

One hears very much nowadays about some new pentecost, as if there could ever be but one. No new pentecost is necessary. Our Lord said (John 14, 26) that his Father would send the Holy Spirit, the Advocate, who would come in Our Lord's name, teach his flock all things and *bring all things to their minds* whatever He had said to them. It may seem a little odd to the latest Modernists to be told that the Third Person of the blessed Trinity is appropriately the Officer of what is to be remembered. Moreover He is the Officer who is to bring to remem-

brance what Our Lord said. He it is without whom we can never properly hear the old story.

“Tell me the story often  
For I forget so soon;  
The early dew of morning  
Has passed away at noon”.

### *Constancy Through Change*

Here we meet, it seems to me, what I may call the classical thing: the same old thing, if you like. Constancy throughout change. There is a peculiar peril in individual spontaneity, for it tends to analysis, when acceptance is called for; to the rationalisations of rebel hearts, as doubts born distant from understanding; to disruption, to the anarchy of puffed up spirits filled with the “*manie de faire*”; and, indeed, to pride. That excellent Quakeress, Doris Dalgleish, who many years ago wrote for *Punch*, somewhere observed that she, despite her Quakerism, believed that mysticism was best found within the Roman Church because mysticism was too valuable to be left uncontrolled. There is a widespread and false mysticism which would try to break with the historic. One of the most attractive traits of St. Teresa of Avila was her occasional glance at a cheap little picture of Our Lord.

In my own country, there has been not a little disputation upon what we are really talking about when we mention our past. Some years ago I wrote a small book in which in part I tackled elements in this disputation. The subject is not without importance to Catholics. For many a year I would listen to older people in this once coal-mining valley talk of a past which was always what I have called the near past. But just about after the Second World War there arrived a significant interest in a more distant past. People began to write of the Rhondda valleys about the year 1800, when one baker served the needs of all the population (doubtless many baked their own bread). Then people began to talk often of the exploits of Guto, the great long-distance runner of Llanwonno. Books began to be written, books of an antiquarian or archaeological kind. The pilgrimages to Our Lady of Pen Rhys began after a fashion to modify many



minds. One important contribution to our national past was the work of two Celticists, the Welsh-speaking Bollandist, Père Grosjean, and the Rev. A. W. Evans, whose *Emergence of England and Wales* forced our attention away from a conventional past, which began with the 18th-century revivals or, at best, with Henry and the Elizabethians — as if Welshness were co-terminous' with Protestant dissent—to the departure of the last legion from Segontium (its sign is our flag). The two men forced us back to Romanitas, not a view shared by large numbers of Nationalists, by the way, for it seemed to lessen their concern for the national tongue, an unbought and unsellable heritage. Some few years ago I was asked to be president of a national commemorative society which has gone to as much of the real past as it can, a past which is able to look at Caernarfon Castle as an almost new piece of foreign stonework. This will to know as much of the past as we can helps us to understand more of the spirituality of Dewi (St. David) and the other saints of the Celtic lands, a spirituality which loses none of what is essentially Christian by reason of its being so essentially Celtic.

### *H. G. Wells and the Future*

Alas, when I was a boy I used to read the science fiction of Mr. H. G. Wells. I then noticed one or two little oddities about that science fiction which appears to be reflected in all sorts of science fiction and their TV equivalents. Of these, I would point out that it is always taken for granted that the age of this or that planet is a necessary factor in determining the progress, as Wells & Co. would see it, of the people or what look like people. No writer has ever, as far as I know, worked on any other theory. Again, it seems that the more "scientific" a given planet's populace may be, the more extraordinarily tyrannical are the rulers, who, incidentally, always seem to be dressed in sacerdotal robes, as are dressed their attendants. One might have supposed that the fell eugenics of the Nazis would have at least given us a truce; but no, the sci-fi scribblers have not taken the hint from Huxley's *Brave New World*. And yet to me, the most horrible

happening, which indeed deterred me from reading any more of Wells, was (in one story the name of which I have forgotten) the killing of anyone in whom nostalgia was detected. It needed to be only just a little of it, perhaps no more than a shy tear at someone's death, and the wretch was despatched. I believe that Wells was here being quite consistent. It was not that he was interested in the shape of things to come: it was rather that he was a shade mad on things to come. He would, if he could, destroy the past. For there was always and perhaps only the Future. And perhaps for him one of the most difficult parts of the Nicene Creed would have been *Et iterum venturus est cum gloria judicare vivos et mortuos cuius regni non erit finis*.

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### BISHOP TO HIS CLERGY

- i. That your altars be clean taken away.
- ii. Instead thereof you do erect a decent simple table.
- iii. That you set up the table of the Commandments in place of the Sacrament.
- iv. That you call upon the people daily that they cast away their beads.
- v. That you cast away your Mass books and all other books of the Latin service.
- vi. That you do abolish and put away out of your Church all monuments of idolatry and superstition and all manner of idols which be laid up in secret places in your church where the Latin service was used, and hand-bells.

*Thomas Bertham,  
first Protestant Bishop of Lichfield,  
April 28th, 1565.*

# Book Review

## AUTHORITY AT BAY

**The Crisis of Authority : John Paul II and the American Bishops** by Msgr. George A. Kelly; Regnery Gateway, 1982; 115 pages; \$10.95.

The author will need no introduction to most readers. He is Director of the Institute for Advanced Studies in Catholic Doctrine at St. John's University, and author of many books and articles, his best known work being *Battle for the American Church*, to which this book is a sequel.

"The thesis of this book", Msgr. Kelly says in the opening lines of the Preface, "is that the chief responsibility for the on-going difficulties of the Catholic Church in the United States now rests with the American bishops". Scholars and writers have been at fault in interpreting the documents of Vatican II in a manner never intended by Pope John XXIII or the Council Fathers. It was plain before the end of the Council that there were radical "reformers" who intended to dismantle the Church; to change its doctrinal formulas and its moral standards. But the problem in this country, as the author sees it, is whether whether the U.S. bishops will stand firm with the Holy Father and insist on orthodoxy, or whether they will permit the continuance of modernist trends.

In the course of the book, Msgr. Kelly examines six centers of contemporary Catholic life in which serious problems exist. They are (1) Catholic universities and colleges, (2) the Catholic theological community, (3) religious communities, (4) the Catholic press, (5) the U.S.C.C., and (6) individual bishops themselves.

It is well known to most readers that dissent from the Church's teachings is often encountered in Catholic universities and colleges, but perhaps fewer know that Catholic education in this country has deliberately sought to detach itself from the authority of the Church. A committee of the Catholic Theological Society of America described Pope

John Paul's attempt to regulate pontifical and ecclesiastical faculties as "alarming" and "ominous". To most Catholics, however, it is both alarming and ominous that Catholic theologians could react in such a manner.

Published and unpublished reports of the C.T.S.A., as well as statements by individual scholars, propose, in effect, that the position of bishops is subsidiary to that of theologians. It is clear, Msgr. Kelly points out, that the C.T.S.A. wishes to limit the bishops' role in the Church, and to divide bishops' from Rome. Theology, moreover, is to be subject to no restraints. In the new secular theology, as a one-time professor of Catholic University explains it, "all traditions, authorities, doctrines, dogmas, and beliefs are questionable and indeed, must be questioned. The fact that something is believed is in no way evidence for its truth. Nor can any authority be allowed to vouch for the truth of beliefs whether that authority be the Bible, credal expressions, or an office in the Church". Not even the Pope, in other words, can vouch for the truth of a belief.

These ideas often filter down to parish priests, leading them to encourage defiance of Church definitions and accepted practices. [This reviewer is forcefully reminded of attending a class in "Advanced Doctrine" taught by a priest who thought belief in the Apostles' Creed to be much too rigid a requirement; that it is impossible to say Catholics *must* believe anything at all.]

Religious superiors determined to follow the secularizing trend, notes Msgr. Kelly, have not only penalized religious who refuse to abandon their commitment to their vows of obedience to the Church's teaching authority, but are not above intimidating bishops, who have, to keep peace, allowed the removal of the very sisters, priests, and brothers who should be considered the backbone of the Church's educational apostolate. A Franciscan nun explains how religious leadership got into its present state :

"Modernism had been subtly but successfully engrained in the minds of many unsuspecting sisters . . . Error, under the guise of intellectualism, was freely shared through group dynamics, sensitivity training and other effective but destructive tactics . . . Accustomed to trust those in authority (because, in most cases, they had earned that trust), the

sisters absorbed the new ideas and began to propagate them to students and fellow Christians among the laity”.

Catholic publications—many of them—are at least as resistant to control as the educational institutions, and make no pretense of submitting to decisions of the magisterium.

Bishops, the author believes, have made a grave mistake in trying to appease their enemies. In 1963, he says, when the Catholic doctrine on contraception was universally accepted within the American Catholic world, the bishops made no effort to organize the theologians in support of the Church doctrine and against its subversion. Instead, they permitted the promotion of contraception and the new theology, allowing well-known dissenters to go around the country reeducating their religious and their teachers. They did little to prevent the secularization of colleges and religious communities, while sound theologians were sent into exile. This continues, he observes, to the present day.

Theologians now raise doubts as to the credibility of Christianity itself; questioning if not denying the most central doctrines. They use threats and publicity to cow bishops.

We have Scripture scholarship which downgrades the Church's most solemn statements with regard to Scripture; which, if accepted, makes it impossible for one to say with confidence that he can find anything in the Bible he is sure is the word of God. The demythologization of Scripture and disestablishment of the Pope have been going on for so long, says Msgr. Kelly, that young Catholics are trained in dissention. Archbishop Sheen said he told parents to send their children to secular colleges where they would have to fight for their faith rather than to Catholic institutions where it would be taken from them.

In the face of all this, says the author, bishops meekly attend lectures by dissenting theologians; they avoid confrontation and try to be agreeable. Sometimes they try so hard to do this that they “put down” orthodox Catholics to please the dissenters. They become annoyed with those who criticize offenders against moral and canon law, rather than with the offenders themselves.



The bishops, as Msgr. Kelly sees it, have not yet faced up to the fact that polarization in the Church has risen not from different theological approaches but from rejection of doctrine on the part of many, and from massive disobedience. The Pope, and the bishops who support him, are confronted by a warring intellectual elite which fosters resistance to authority. And it is up to the bishops, the author believes, to change the situation. "The central problem for the Church", he says, "may no longer be what scholars are doing to harm the Faith, but what bishops are doing to prevent irresponsible scholars from harming the Faith". It is imperative that they preach and teach in defense of the truths taught by the Church; that they speak out on personal morality; that they speak as priests and theologians.

*The Crisis of Authority* is carefully researched and documented, and will be welcomed by many readers—lay people, clergy and religious—who are deeply concerned about the state of the Church in this country.

—Edith Myers

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"The rejection of an historical faith in favour of an eternal present is at the root of a religious euthusiasm for a very important reason: the rejection of history turns religion into a wholly subjective thing which exists largely in the will of the individual".

"One of the remarkable things about dissenters is their seemingly total absence of self-criticism".

Both quotations from *The New Enthusiasts* by Professor James Hitchcock — to be reviewed shortly in *Christian Order*.

## TRUE STORY

# THE CHESTNUT TREE

Exquisite in Winter; a joy to behold in Spring; a glory in Summer; bountiful of conkers for the children in Autumn, the Tree stood in a garden at the junction of two busy roads, spanning the centuries.

Suddenly, the blitz. No-one had time to protest. The Tree was cut down; the surface roots dragged out.

A storm of futile protest. My mother, for the first and last time in her life, wrote to the local paper. She hoped that the proposed flats would be as beautiful as the Tree they had destroyed . . . It was too late, of course, but she had known and loved the Tree since she was a child, and grief must have an outlet.

And now, full circle. The flats have, in their turn, been demolished. The site, on the corner of two roads seething with traffic, unbearably noisy. Useless for building. Perhaps someone will plant a chestnut tree . . .

R. S.

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